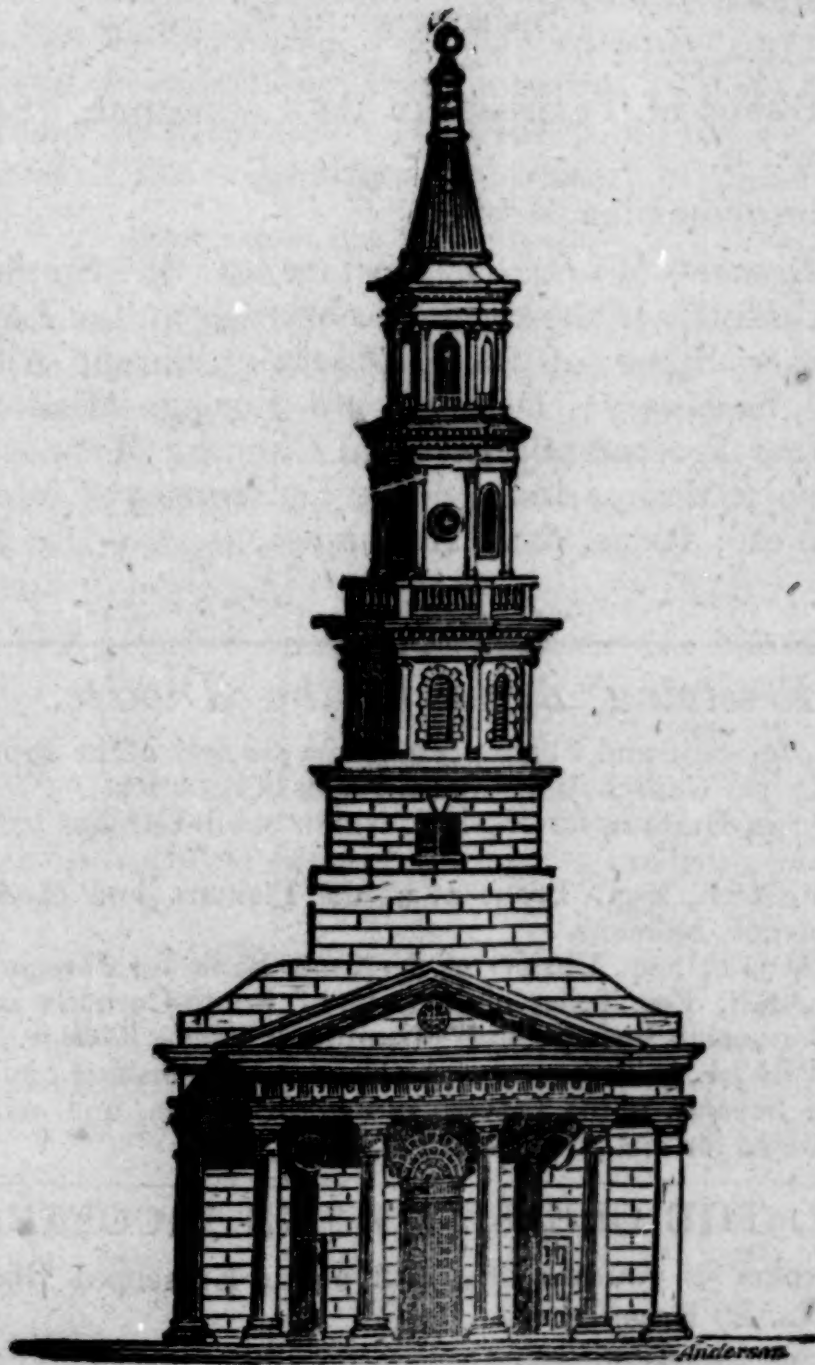


THE  
**Charleston Gospel Messenger,**  
AND  
**PROTESTANT EPISCOPAL REGISTER:**  
BY MEMBERS OF THE  
**PROTESTANT EPISCOPAL CHURCH.**

Vol. XIX.]

OCTOBER, 1842.

[No. 7.]



Front View of St. Michael's Church,

CHARLESTON, (S. C.)

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### *Receiving Agents for this Diocese.*

For the Diocesan Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

THE BISHOP OF THE DIOCESE for Missions, within South-Carolina commonly called *Diocesan Missions*.

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### TO THE CLERGY OF THE DIOCESE.

Letters and papers for you are often left at the Episcopal Book Store, Mr. A. E. Miller's, No. 25 Broad-street. July 1

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### BISHOP GADSDEN'S PASTORAL LETTER.

Copies of the same, can be had by applying at the Book-store of  
A. E. MILLER, No. 25 Broad-st.

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### BISHOP CHASE'S REMINISCENCES.

The subscriber has just received the *third* and *fourth* numbers of Bishop CHASE'S REMINISCENCES. Subscribers are desired to call for them.

A. E. MILLER.

THE  
CHARLESTON GOSPEL MESSENGER,  
AND  
Protestant Episcopal Register.

Vol. XIX.

OCTOBER, 1842.

No. 223.

FOR THE GOSPEL MESSENGER.

PASTORAL LETTER FROM THE BISHOP,  
TO THE CLERGY AND LAITY\* OF THE DIOCESE OF SOUTH-CAROLINA, ON THE EXTENSION  
OF THE CHURCH.

*Brethren*,—With the *subject* of the measures adopted by our Councils, Diocesan and General, for the “extension of the Church,” and the obligation of sustaining those measures, you are so familiar, that it would not now be presented to your attention, but for the following letter, from one of the Secretaries of the Board of Missions :—

Church Missions Domestic Office, 231 Broadway, New-York, }  
JULY 6th, 1842. }

*Right Rev. and Dear Sir* :—I am instructed by the Domestic Committee of the Board of Missions, to transmit to you the following resolutions, adopted by the Board at its late annual meeting in this city.

“*Resolved*, “That in the success which hath been vouchsafed to the labors of the Domestic Department of our Missions, during the year past, the Board recognize, with devout gratitude, the evident blessing of God, and relying upon the continuance of the divine favor, and confident that the Church will sustain a work so abundantly rewarded, recommend to the Domestic Committee the vigorous prosecution and judicious extension of their efforts.”—*Printed Proceedings p. 16.*

“*Resolved*, That the Right Rev. Bishops of the several Dioceses, be respectfully requested by the Board of Missions, and they are hereby so requested, to bring this subject before the parishes of their respective Dioceses, and to urge the obligation upon them all, large and small, strong and weak, to promote the Missionary work.”—*Printed Proceedings p. 16.*

“*Resolved*, That this Board deeply impressed with the importance of an increased remuneration for the services of Domestic Missionaries, earnestly call on their fellow members of the Church to supply the means for such increased remuneration, and that the Bishops be respectfully requested to bring the subject of this resolution before their Dioceses, in such way as they may think best.”—*Printed Proceedings p. 13.*

“*Resolved*, That in full faith that this call will be responded to, the Domestic Committee be directed to increase the salaries of the Missionaries in all cases where they deem it not inexpedient.”—*Printed Proceedings p. 14.*

\* A copy is sent to each Pastor, who is requested to read the letter in public, or otherwise to make it known to the people.

The Committee have also directed me to inform you that they have this day in their Treasury but \$473; while their indebtedness is as follows :

To Missionaries and Missionary Bishops, for the quarter	
ending July 1st, 1842,	\$3,586 18
And to sundry Trust Funds,	1,467 46
	<hr/>
	\$5,053 64

The Committee are liable to be called upon to disburse the whole of this amount at any moment ; and the Missionaries must, therefore, suffer greatly, if there is not early and efficient action taken to supply the Domestic Missions. The annual expenditures are \$32,000.

In the Journal of the General Convention, 1835, (p. 50,) it appears a resolution was adopted recommending annual collections in the Churches in aid of our General Theological Seminary. In 1841, (Journal, p. 124,) it was recommended to the members of the Church "to contribute towards supplying the deficient income of the Seminary." In 1838, (Journal, p. 42,) the following resolutions were adopted :

1st. That the preservation and continued improvement of our Theological Seminary is a great interest of this Church, and identified with the enlarged success of its Missionary operations.

2d. That this Institution, as well from its intrinsic importance and acknowledged usefulness, as from its close connexion with the Missionary cause, has a just and large claim on the Missionary benevolence of the Church.

The identification of Theological education and the "Missionary work," is recognized by the "Board of Missions," in their resolution respecting a Mission School, passed at their last meeting, (p. 23 of their "Proceedings.")

Our Theological Seminary needs *relief*, for its capital has for many years been diminishing in consequence of drafts upon it to meet current expenses, and in 1841, the deficiency of income was \$3,638.

It needs *improvement*, as the endowment, for at least two important professorships is wanting. In calling her members to promote "the extension of the Church," our branch of it (as it would be easy to prove,) does but echo a lesson of Holy Scripture, and of the Church universal. The member who does not respond to the call, acts inconsistently with his frequent prayer that God "would be pleased to make known his saving health to all nations," and "bring home to his flock, all Jews, Turks, infidels, and heretics."

It may be useful to notice some mistakes connected with our subject. What is technically called "the Missionary work," that is, "the propagation of the Gospel"—the "extension of the Church" is not, as some suppose, to be advanced by the instrumentality of Missionaries exclusively. Books are instruments also, in particular the Book of Holy Scripture, and the Book of Common Prayer, which embodies the doctrines, and the devotions of our branch of the Church. Again, the "Missionary work" is not limited by any region of the earth. Wherever there are men ignorant of the Gospel, or uninfluenced by it in any

degree, there is scope for this work. It is to be entered upon and persevered in, not only among the heathen and the Christians unsound in faith—but among the Christians deficient in practice, and the Christians who by reason of poverty are not able to provide for themselves Clergymen, Christian school-masters, and houses for prayer, and the Sacraments. Once more—"The Missionary work" consists, not merely in teaching and persuading, both by men and books, to embrace the Gospel, but also in instructing, and influencing, and habituating those persons who are to be teachers, and preachers, and authors of pious books.

It is obvious, therefore, that you are co-operating in this good work of Missions—whether you are laying the foundation by sustaining our Sunday and Diocesan and Parish Schools—our Theological Seminary, and (should it be agreed to,) our Mission School, (which it is presumed will be linked with the Seminary,) or building on the foundation, by supporting our Missionaries, City, Diocesan, Domestic, and Foreign; and the measures of our Church for distributing the Bible, Prayer Book, and approved Treaties, Tracts, and Periodicals.

"The Missionary work," in every one of its departments, requires, for its success, prayer, service and alms. Let me not be misunderstood as overlooking, or undervaluing, or indeed as not *chiefly* estimating the two former, because at present your attention is invited to the means of increasing the amount of the alms needed for the relief of the laborers in the Missionary field.

The following method has been used, with a degree of success, in one of our congregations. Each member of the congregation, the child not excepted, has been invited to contribute statedly something—the amount to be named or pledged, or not named, or unpledged, as each one chooses; but be it fixed or changeable, if only six cents, or one cent, to be paid *statedly*—some prefer to pay weekly, others monthly, and others (who are the larger contributors,) yearly. The gift is paid over to one of the appointed collectors, or it is deposited in a box, placed at the Church door, and at the Sunday School door, once a month. The whole amount obtained is paid over once every three months to the Rector, who directing to their proper channels the portions which may be designated, divides the remainder among the agents for the extension of our Church, exercising his best judgment, as to their relative claims.

In correspondence with the opinions now expressed, I recommend as follows to each Pastor:

1st. To invite each member of his flock, either by personal or collective application, to contribute statedly to the extension of our Church.

2d. To request each member, to pay over, weekly, or monthly, or yearly to the pastor's agent, or to deposit in the box (mentioned in the next item,) such sum as he or she thinks duty demands.

3d. To place at the door of his Church and Sunday School, on such days as he thinks expedient a box, to receive the alms of those who prefer, in this manner, rather than through the collectors, to assist "the Missionary work."

4th. To preach annually, on the first Sunday in Advent, a Sermon, urging the relief and improvement of our General Theological Semi-

nary to be followed by a collection\*—the amount to be transmitted to the Treasurer of the said institution.

5th. To divide the amount he obtains for Missions, and transmit the same once a quarter, to the proper Treasuries as follows: One-third for Missions within South-Carolina, to be paid over to the "Society for the Advancement of Christianity," or to the Bishop who reports annually to the Convention, the receipts and disbursements of this fund—one-third for Missions in the United States, and one-third for Missions in foreign lands; these two last named portions to be paid over to the "Domestic and Foreign Missionary Society of the Protestant Episcopal Church."

Before concluding this letter, I may be permitted to offer a few remarks on "systematic charity." Each Diocesan Convention and the General Convention manage their charity, according to some plan, that is systematically. In secular affairs, the individual acts most conveniently to himself, and most efficiently for his purpose who acts, by system. The divine wisdom has recommended system, by the appropriation of one day in seven more especially to the "care of the soul." The Church in her fast and festival institutions has illustrated the utility of system. "On the first day of the week, let every man lay by him in store as God hath prospered him." "He that soweth little, shall reap little, and he that soweth plenteously, shall reap plenteously." "Honor the Lord with the first fruits of thy increase." These lessons of canonical Scripture, and *that* in the Apocrypha, "If thou hast much give plenteously, if thou hast little, do thy diligence gladly to do of that little," and the system of tithes founded under the patriarchal, and continued under the Jewish dispensation, what higher recommendations could you have, in favor of conducting your charity, according to system? From the property which God has given you, for whether by industry, or inheritance, or other instrumentality, it all came from him, why not set a portion aside for the kindred purposes of piety and charity—for advancing the glory of God, and the welfare of men? The heathen give to their Gods, and to their fellow men. The worldly minded give in answer to the claims of country—science, learning, and enterprise. The Jews gave *largely* to the temple service, and their poor brethren, by estimate, about one-sixth of their income. Ought not the Christian to surpass all other men, in the measure and the constancy of, and whatever else will give effect to his disinterestedness, and bountifulness?

Let a holy treasury be instituted, or if already instituted, sacredly guarded for its proper object, charity for the soul, and the body. Let there be deposited in it statedly, a just proportion of each man's revenue. Let it be regarded as beyond control for the wants of oneself or family. In the disbursements from this treasury, let there be exercised discrimination, in the fear of God, seeking his direction by prayer, whether for this or that object, and what proportion for each—the application embracing such objects as these, the alms at the Holy Communion, the beggar at one's door, the Christian education of the young,

\* If this collection be omitted, the friend of the Seminary might with obvious propriety designate a *stated* contribution for its relief. Why not for the school for Missionaries, as properly as for the sending forth of the Missionary?

the Theological education of candidates for the sacred Ministry—the support of Missionaries—the erection of Churches, and the dissemination of the word of God—the prayer book, and other books of Christian instruction and devotion. Each one, of course, will determine for himself or herself the appropriations from this charity fund, what proportion for the body, what for the soul, and, whether in this or that channel. But what is now recommended is the creation of such a fund—a separation of a part of one's property for doing good—a sacred reservation. There let the money be, not to be touched but for some work of piety, and charity—for ministering to the glory of God, and the welfare of man, his temporal and his everlasting advantage. Let the proportion of the income set apart by love for God and men, and *for* honoring him, and benefitting them, be large, not less than one-tenth.

The standard of donations for "the Missionary work" is far too low. It ought to be greatly raised. If any thing is to be done for the extension of the Church, the amount of contribution, humanly speaking, must be increased in very large measure. From the "charity fund" the portion applied to the cause of Missions ought to be much larger than it has been. If from an annual income of \$10,000, (and there are not a few whose income equals that amount,) one-tenth, that is, \$1,000 was reserved for charity, and half, or more of that \$1,000 was applied to the benefit of the soul," and if all, however small their income, adopted the same rules, viz: of setting apart one-tenth, and disbursing the larger part for the soul's welfare, there would be no deficiency in the means of advancing "the Missionary work."

To conclude. From the charity fund, which it is hoped each of you has, or will have, let there be drawn at regular periods something for the extension of the Church, with the understanding, that as recommended in this letter, there be a donation once every year at least for the relief and improvement of our Theological Seminary, and a donation weekly or monthly, or annually, for the Missions approved by our Church, City, Diocesan, Domestic and Foreign.

It has not been deemed necessary to prove, that the claims of Missions within the Diocese, are at least as strong as those without it—for you must be aware that within our own borders are not a few heathen—many Christians whom we regard as unsound in "the faith," and a great multitude of Christians, so called, living not according to their principles and holy vows.

By following the course now suggested, it has seemed to me you would be acting consistently with your obligations to the "General Convention," to the two institutions it has founded: the Seminary and the Missionary Society—and to the Diocese and *its* institutions—the schools for Christian education which it has founded or sanctioned—and "the Society for the Advancement of Christianity," of which it has declared its approbation often and emphatically. It is the humble prayer of him who addresses to you this letter, that the Lord our God, by his providence and grace, will direct, assist, and bless you in "the Missionary work," emphatically a good work---yea, the cause for which our Divine Redeemer came on the earth, suffered and died, and ever liveth to make intercession.\*

\*John xvii. 20, 21.

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\*John xvii. 20, 21.

## APPENDIX.

## "The Missionary work" within the Diocese of South-Carolina, 1841-42.

For Missions in the Diocese, small sums have been placed in the hands of the Bishop from these (10) congregations, All Saints; Trinity, Columbia; Trinity, Edgefield; St. Bartholomew's; St. Helena's on the Island; St. Davids; Claremont; St. Peter's; St. Michael's; and St. Philip's, Charleston.

For the "Protestant Episcopal Society for the Advancement of Christianity in South-Carolina," collections were made in these (7) congregations, Trinity, Columbia; Grace; St. Paul's, Summerville; St. Philip's, Bradford Springs; St. Paul's, Charleston; St. Peter's; and St. Philip's, Charleston.

This Society has life members, who pay each \$50, - - - - - 133  
Annual, who pay each \$5, - - - - - 184

The "Charleston Protestant Episcopal Female Domestic Missionary Society,"  
has life members, who pay each \$20, - - - - - 21

Annual 256, who pay each \$2, { - - - - - 291  
35, who pay each \$5, {

The "Episcopal Female Bible, Prayer Book and Tract Society of Charleston," has life members, who pay each \$10, - - - - - 41

Annual, who pay each \$2, - - - - - 213

The "Gospel Messenger" has subscribers, - - - - - 250

## "The Missionary work" out of the Diocese of South-Carolina, 1841-42.

For the "General Theological Seminary of the Protestant Episcopal Church," collections were made in these (5) congregations, All Saints, Waccamaw; Trinity, Columbia; St. Michael's; St. Paul's and St. Philip's, Charleston.

The following table, showing the congregations in South-Carolina, that have contributed to the "Domestic and Foreign Missionary Society of the Protestant Episcopal Church," during the year ending 15th June, 1842, is extracted from the late publication of the Board of Missions, (p. 85,) some corrections having been made and the fractions omitted.

	Domestic.	Foreign.
St. Andrews.....	\$26.....	\$26
Beaufort, St. Helena's .....	278.....	469
Berkley, St. John's.....	9.....	
Bradford Springs, St. Philip's.....	16.....	16
Columbia, Trinity.....	267.....	273
Charleston. St. Michael's.....	563.....	196
" St. Philip's.....	570.....	280
" St. Paul's.....	241.....	146
" St. Peter's.....	359.....	1796
" St. Stephen's.....	38.....	143
* St. John's.....		50
St. David's, Cheraw .....	50.....	50
St. Mark's, Clarendon.....	247.....	105
Claremont.....	23.....	15
Edisto Island.....	120.....	86
Grahamville.....	98.....	57
Greenville.....	30.....	
Pendleton.....	53.....	
Prince William's.....	271.....	207
St. John's, Colleton .....	75.....	134
Society Hill.....	32.....	
St. Luke's.....	5.....	
St. Matthew's.....		123
Waccamaw.....	75.....	
St. Bartholomew's .....	76.....	75
Wilton.....	18.....	18
Prince George's.....	141.....	8
The "Spirit of Missions" has subscribers, - - - - -		196

## SUMMARY.

In this Diocese are congregations.....	41
	Contributed, not contributed.
To the Missionary fund in the Bishop's hands.....	10.....31
To Society for Advancement of Christianity in S. Carolina....	7.....34
To Theological Seminary.....	5.....36
To Domestic and Foreign Missionary Society.....	26.....15

\* Whether this be St. John's Berkley, Colleton, or Charleston, does not appear.

## THE CIRCULAR LETTER OF "THE CONVENTION SCHOOL COMMITTEE."

*To the Clergy and Laity of the Diocese of South-Carolina :*

*Brethren :—*The Committee entrusted by the Convention with the charge of the Diocesan School, feel themselves constrained to make a second appeal, not only to your liberality but to your sense of justice, in behalf of the interests committed to them. They have given to these interests much of their time and attention, and with anxious thought and many prayers have sought to carry out the plans of the Convention.

The School established by their predecessors in office has been in operation for eight months, under the superintendence of a Teacher, who, by his mode of instruction and the success of his discipline, has proved himself well qualified for his office. It has been visited once or twice every month by members of the Committee; and an examination, lately held, has afforded satisfactory evidence of the progress of the pupils, twenty-five in number, in the usual branches of a common and classical education. Religious instruction has been given for half an hour every day by the Principal, and on every Friday afternoon, for an hour, by some one of the City Clergy. That your School is affording satisfaction to those who have placed their children under its care, and is gaining the confidence of the community among whom it is located, calls for gratitude to Him for whose glory it was established. The entering wedge has been applied, and the good work has begun. It is, however, only a *beginning*; and if we are to stop here, *but little* will have been effected in the great work, the importance of which is acknowledged by all. We do not doubt of full and entire success, unless the Clergy and Laity of the Diocese prove recreant to the high and holy charge committed to them by the Great Head of the Church.

In appealing to you for pecuniary aid, we beg leave to call your attention to the measures which led to the establishment of the School.

In the Convention of 1836, it was proposed, that a Committee be appointed "to confer with the Bishop on the propriety of establishing a School in which Religious instruction, conformably to our standards of faith and worship, should be incorporated." In the next Convention, the report of that Committee, on account of the small number of Lay-delegates then attending, was laid on the table for future consideration. In 1838, a Committee of twelve, six Clergymen and six Laymen, was *unanimously* instructed to take early measures for organizing such a School. In 1839, that Committee reported that "they had not been able to act on the subject assigned," but were "*of one mind as to its great importance*," and begged to be continued. In 1840, a subject of exciting interest diverted the attention of the Convention from this matter. In 1841, the Committee reported, and was instructed, by Resolutions *unanimously* adopted, to organize a School as soon as possible. It was also agreed to raise \$1,000, to be paid to the Teacher, in addition to the amount accruing from the price of tuition. Acting under the authority of these Resolutions, that Committee engaged a teacher every way qualified for the charge, *pledged* to him a thousand dollars for the first year, in addition to the tuition fees, and opened the School on the 1st of January, 1842, with seventeen pupils. At our last Convention, a report was presented, proposing the adoption of certain "Fundamental

Articles." Adopting these, the Convention elected the present Committee, terming it the "Conventional School Committee," and intrusting to its charge this important interest. It also *pledged* itself to raise *six hundred dollars*, which, with the tuition fees, was to be the salary of the Principal for the second year. There was no want then of long and due deliberation.

In the discharge of the duties assigned them, the Committee find themselves hampered by want of pecuniary means. To meet the necessary expenses of the first year, and to redeem the pledge made to the Principal by their predecessors in office, nearly *three hundred dollars* are still wanting, and there is not a dollar in the treasury for the expenses of the second year. The whole amount therefore needed, is about *nine hundred dollars*.

Under these circumstances, one of three things must be done. The pledge to the Principal must be violated, the Committee must themselves make up the deficiency, or the necessary amount must be raised by the Clergy and Laity of the Diocese. To either of the first two, we are satisfied, your sense of justice will not consent. We cannot, therefore, but anticipate a prompt and liberal contribution on *your* part.

In the charge committed to us, we have been acting simply as *your agents*, transcending in no one point the authority given to us. By an *unanimous* vote of the Clergy and the representatives of the whole body of the Laity, we have been instructed to sustain and govern the School established by their authority.

Shall we, then, be left without your sympathy and aid? To the many anxieties of an *experiment* so much for the interests of the great cause of our Redeemer---a cause to which we are all pledged shall there be added the heavy burden of supplying, at our own expense, the pecuniary means of carrying out the purposes for which we were elected by you?

We would not seek to exalt one branch of the Church's operations over another; but assuredly, we do not err, when we maintain that none are superior in importance to the one for which we ask your aid---the training up the lambs of our own Diocese in "the nurture and admonition of the Lord." To the Missionary operations of the Church, you have contributed for some time past, from eight to twelve thousand dollars a year. Our General Theological Seminary has experienced largely of your bounty; and but recently, a Professorship in a western College has been endowed by your liberality. We thank God for these instances of your zeal in behalf of Christ and His Church. But whilst your charity is thus embracing in its wide folds the utmost parts of the earth, may we not plead---shall we not *successfully* plead the claims and wants of your own household and Diocese? Our efforts are for your children and your children's children, and in their behalf we entreat your aid.

The work in which we are engaged, is not one of a Sectarian nature. Our aim is to render obedience to the Great Shepherd of souls, and to feed the "LAMBS" of His fold.

Our contest is with "the world, the flesh and the devil"---their motives, principles and influences. Taking our stand upon the Word of our Lord, and moving forward under the direction of his Church, "the wit-

ness and keeper" of that Word, we are assured, that if not wanting to ourselves, He will not fail to fulfil His gracious promises and to give us the victory.

We, call upon you, then, brethren, for your sympathy and your prayers. We ask you to show the interest you have expressed in your unanimous votes, by furnishing us with the necessary means for carrying on the work you have entrusted to us. That work has been but just *begun*. If you now fail us all that has been already done will be worse than useless. It will throw back, even beyond its former low estate, the cause of Christian education among us. It will give occasion to the enemies of the truth to triumph.

Sustain us then, brethren, by your sympathies; and prove those sympathies by furnishing us liberally with the means of placing on a sure foundation the School which *you* have established--the child to which you yourselves have given life.

"If thou hast much, give plenteously. If thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity."

We commend the School to your sympathies, your liberality, your justice, and your prayers.

Respectfully,

Your servants in Christ Jesus,

C. E. GADSDEN, *Chairman*.

CH. HANCKEL,

T. J. YOUNG,

C. WALLACE,

PAUL TRAPIER,

I. M. CAMPBELL, *Treasurer*;

C. G. MEMMINGER,

JAS. H. LADSON,

EDWD. MCCRADY.

Charleston, Sept. 1, 1842.



FOR THE GOSPEL MESSENGER.

#### ADDRESS ON THE ANNIVERSARY OF THE ORPHAN ASYLUM.

Diversity in the circumstances and condition of men is plainly the order of Providence. Indeed the decree has gone forth in distinct language, and now stands as an imprint on the eternal record that, "the poor shall never cease out of the land." Never yet have they ceased since this edict was issued. This fact thus illustrating the meaning and sense of the decree, we derive in it a pledge from the all-wise counsels that they never shall cease. Was there not confirmation of this Divine purpose in the remark, though incidental, of descended Deity—"the poor ye have always with you?" Providence and revelation act in mutual illustration, and God's decree is in full force; the poor are in the land; the poor are with us.

And would we have it otherwise? The first impulse of the mind, in reply to the question, perhaps would assent. Yes! we *would* have it otherwise, may be the general response; the response of various and opposing spirits; of those entertaining conflicting principles and views. The spirit of scepticism would demand it in concession to its doubts, and to remove what it regards as an objection to the agency of Provi-

dence. Shortsighted in spiritual things, it measures by its own optics, God's regard for his children, and by the fleeting good of a transitory world would gauge the affections of the eternal bosom. With an inconsistency of which it seems wholly unconscious, it acknowledges a spiritual Being, while it would regulate his principles of action by sense alone; it speaks of God, and confines his operations to a limited and temporal sphere. Does it not see the absurdity of its position, and that it is denying in its deduction what it grants in its premise. The things of time are not all the data by which to come at the good pleasure of God. They must be viewed in relation to their spiritual bearings, and whether or not they indicate his regard must be discovered by a reference to his nature and purposes. There is no God, except as an immaterial essence; in other words, a spiritual Being; so that to measure his will and movements by time and sense alone, is manifestly shortsighted and unreasonable; indeed, a palpable inconsistency. The fulfilment of his decree that the poor should never cease out of the land, can never then occasion doubts of his rule, except from flagrant want of consideration and reflection.

But the spirit of charity itself perhaps would be disposed to revoke the decree, and to wish that the poor were no longer with us. Melting at the miseries generally attendant on poverty, it covets the power of doing more than alleviating, and is disposed to remove them, by extirpating their cause. In the fulness and tenderness of its benevolence, it indulges the wish that Deity could make it consistent with wisdom to issue a new edict, and that His purposes could as well be accomplished, though now from his high throne the decree of revocation should come forth as the Almighty fiat that, henceforth the poor shall cease out of the land. Its Samaritan labors have brought to its notice so many bleeding wounds inflicted by penury, that it sometimes doubts whether it were not better at once to spare their infliction; and whether a merciful Providence would not be more clearly illustrated in taking its point from the weapon, than providing the healing oil and wine as an antidote to its cruel thrusts. Itself a sufferer from others' pains, wounded with their wounds, and making their woes its own, in this its amiable, its generous, its lovely frame, it would proceed to legislate. But we would stop it. We would arrest it just where it stands, and hold it to its present position. Checked by faith in Divine wisdom and mercy, and withheld from any rash step beyond its legitimate province, with its kindly and tender emotions still alive and active, we would hold it up to admiration and for imitation, and while we are pointing out its beauty and loveliness to the world, we would ask where we should find it, if the poor should cease out of the land. We would triumphantly seize upon it as a strong argument for this order of Providence; and the very impulse which was rashly, though amiably, about to petition that the decree should be revoked, most interestingly betrays its own cause, and defeats its own object; most forcibly illustrates the wisdom of the decree, and demands its perpetuation. Does the desire to alleviate the miseries of poverty seem to conflict with acquiescence in the order of Providence? Do we ask why we should minister to its wants, if we are willing that it should exist; and imagine we discover an inconsistency between the consent to its continuance, and the endeavor to avert its

consequences? First, and at once, let us call to mind that this too is the order of Providence. These ministrations to the necessities of others are as distinctly decreed as the existence of their objects, for beside the edict that the poor shall never cease, there stand others registered which say—"to do good and to distribute forget not." Shall we venture now to question its perfect consistency and propriety? Who would extend a daring hand to regulate the movements of God's grand machinery? Who would not shrink from the thought of advising the Almighty as to its movements, and counselling his wisdom? Is there inconsistency in the order that the shower should now moisten the earth, immediately to be followed by the sun-beam to dry? Experience has taught us the importance of their successive influence to the beautiful and necessary process of vegetation; but without this experience we should have thought them antagonist movements. The decree that the poor shall be, and yet the consequences of poverty be averted, is the moral shower and sun-beam. It fertilizes the soil and invigorates the growth of virtues: it mellows the hardness of the human heart, softens its rigid texture, and imparts to it a warmth which dissipates the coldness of a barren selfishness. It acts and re-acts, for while it causes the seeds of charity to germinate in the bosom of him who ministers to the poor, it nourishes in the poor themselves the growth of an affectionate gratitude. These virtues, with all their train of moral improvement, the order of Providence is meant and calculated to produce. Alike seemingly inconsistent with the shower and the sun-beam, it is a provision alike wise and beautiful.

But the field opens wide before us as we proceed; too wide to traverse, at present, its whole extent. To vindicate the ways of God to man in the arrangement which has established the class of poor among his children, is naturally suggested by the occasion of the day. It would demand, however, too large a share of your time and attention to enter fully into the subject. We should have to show you, at length, how important an instrument it is in God's moral government of probationary beings. We should have to show you how strongly it proclaims this a state of probation, and how salutary a provision for the circumstances. In this view its double utility should be enforced; its utility in proving to us the truth of our condition, and its utility in instructing us how to act upon that truth. How, from poverty, the lesson of dependence upon God may be drawn, teaching the poor to look to him, and the rich to thank him for his bounties, which may at any time be withdrawn; and how the poor are a constant memento to the rich that earthly possessions are not the necessary inheritance of man, not his by certain right and indestructible tenure; all this we should show, to illustrate the wisdom and importance of the decree. Unfolding the designs of God in their ultimate views and purposes, we could display its useful instruction as to our transitoriness, the worthlessness of the things of time, as compared with the substantial riches which even he who is poor in this world's goods may enjoy; and could present the rich man poor indeed, and the poor man abounding in plenty. With their conditions thus reversed, we should point to the spot where "the rich and poor meet together," and ask, whether there, at the grave, their temporal conditions varied; whether there, beyond the grave, in meeting Him

who "is the Maker of them all," the gold and the purple can win one of those smiles which are the eternal treasure.

These and other kindred reflections are naturally suggested by the occasion. Yet perhaps the occasion itself is their acknowledgement. What else shall we infer from the honor thus paid to an institution whose benefits are conferred upon the humble poor alone? We have assembled to celebrate the anniversary of its foundation, and in conferring this public distinction all classes unite; "the rich and poor" already "meet together." Here then perhaps it were unnecessary to illustrate the wisdom of Providence in ordaining this diversity in the human condition, since this monument of the fact is annually visited by the respect and affection of the community. We would seem to be thankful to Providence for its ordinance, and anxious to testify our acknowledgements; nay, even to sanctify our gratitude by hallowing our celebration in the joint worship of Him who decreed the diversity in the circumstances of men. Here then, it would seem that nought need be averted to but the interesting aspect of the ordinance; and that when we hold up to view the spirit of charity and benevolence which it fosters, we are acting most in unison with the occasion. The institution whose anniversary we celebrate, has thus rendered that spirit monumental, and engraven it upon the tablets of this community for their perpetual and pleasing study. Lovely to contemplation, yet richer is the enjoyment of its practise. With striking truth and beauty it is said to be "doubly blessed." How interesting is the evidence of its reflective beatitude in the case of the afflicted Job.

Job, we know, had seen his days of high prosperity. The time was when contentment, plenty and power crowned his lot. Now he is a wretched sufferer. Pennyless and bereaved, he lies the victim of disease. In this situation his mind can not but revert to the happy days that are gone. A comparison between his present and his former condition, however painful, forces itself upon his contemplations. And what are the circumstances of that former condition which strike him most forcibly. In his present state of abject misery he would cast a longing, lingering look to those days which were his happiest. In raising his eyes from the depths of wretchedness, they must rest upon those summits most brightly illumined by the rays of the sun of his prosperity, which had now sunk beneath his sensible horizon. And what in them are presented to his contemplations? The kindness and favorable countenance of God, he acknowledges, directed the beams which gild them all, as he bursts forth, at the prospect, with the exclamation—"Oh! that I were as in months past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked." Which now of those bright summits arrests his notice with especial interest. He sees those where he had washed his steps with butter, and the rock had poured him out rivers of oil. He sees those where the young men saw him and hid themselves, and the aged arose and stood up; the princes refrained talking and laid their hand on their mouth. His eye passed along these heights of honor and wealth with the dullness of painful retrospect. And now it rests upon another. It stops to survey and enjoy, and it brightens as he remembers that here—"when the ear heard me then it blessed me, and when the eye saw me,

it gave witness to me, because I delivered the poor that cried, and the fatherless, and him that had none to help him." Is there any thing in the view presented to the eye of Job so beautiful as this? What else was there comparatively even of interest? What else was there in that his former path, upon which the candle of the Lord had shined, that sent a single ray of comfort to the sunken sufferer? His riches and his power could but add to his wretchedness, by discovering in a stronger light his present lowliness and destitution. But the benefits which he had conferred were a present enjoyment. He could still feast on the blessing of the ear which had heard him, and the grateful testimony of the eye that had seen him. Rich was the recollection that the sound of his approach had been welcome, and that his voice had been the music that soothed the sorrows of the distressed; that the ear had but to hear him, and the abode of misery assumed an aspect of joy; murmurings and complaints were hushed, and the sounds which succeeded were the ardent implorings of blessings upon the head of him who approached. He came, and the eye bore him witness. Its gleam of joyful and grateful emotion welcomed him, and returned his bread, which he had cast upon the waters, to be the present food and nourishment of his spirit. And is not the case of Job especially appropriate to our present contemplations? He was feasting on the memory of having "delivered the poor that cried, and the *fatherless*, and him that had none to help him." Coincident with all the suggestions of the day are these pleasing meditations of Job.

The founders of this noble charity may have expressed themselves in his language, and if the day of sad reverse brought its glooms over the condition of any of them, one bright summit we know there was in their retrospect. They too could say that they had delivered the poor that cried, and the fatherless, and him that had none to help him. Guardians of the interests of this their rich legacy to the community! You too are interested in his meditations and enjoyments. You venerate his unshaken constancy; his virtues command your admiration; but when you regard him as the father of the poor and the orphan, you cherish his memory with something of fraternal feeling. You see him then engaged in the same work with yourselves. You hail him as one of the brotherhood, and rejoice that he was again enabled to go forth the active operator for the good of men. His kind ministrations were doubtless various, as the modes in which charitable offices may be performed are multiform. We may carry them to the bed of sickness, and mitigate the severity of disease attended by poverty. In supplying necessities and comforts we may cause the ear that catches the sound of our approach to bless us, and the eye that is languid to brighten in our testimony. We may soothe the agonies of mental pain, or we may rescue the starvling from the miseries of famine. Amongst the number is that here adopted; to snatch the mind from the starvation of ignorance. And there is in this perhaps greater utility than in any other. Its effects are more permanent and more generally salutary. The individual benefits also are greater and more enduring. They are not transient as others, but bounded only by human life. It is an increasing good which survives the period during which it was immediately conferred. It has a two-

fold tendency to the melioration of the objects upon whom it is exercised. While the mind is cultivated, the heart is improved. Though it is lamentably true that these two effects are not always concomitants, and that the improvement of the understanding sometimes makes vice more efficient, yet here measures are piously taken to instil moral and religious knowledge. Would that it were in the power of those who, seeing its necessity, are endeavoring to supply it, to act more efficiently, by making it a daily, as well as weekly system. What is within the ability of the appointed guardians of these children however, they are doing; such as they have give they unto them; and we will invoke a blessing upon the results. Trained up in religious as well as mental culture, the orphans of the country will prove a blessing to the land.

To you, Commissioners and Council, is our community in this way indebted. As agents for effecting the objects of this foundation, you have undertaken, and surely with prayers for the success of your undertaking, to tear from ignorance and vice their prey, and train up for usefulness and happiness the rescued victims.

“Full many a gem of purest ray serene  
The dark, unfathomed caves of ocean bear;  
Full many a flower is born to blush unseen,  
And waste its sweetness on the desert air.”

It is your pleasing office to bring to light that gem, to recover it from the deep buried obscurity of the ocean, and present it an invaluable treasure to men. It is your's to cherish that flower of the forest, to snatch it from the cheerless wilds of ignorance, and rear it among the choicest in the parterres of science. Who knows that your efforts may not elicit the fires, yet latent, of the breast of him who else might have slept “some mute inglorious Milton!” Who knows but some future Franklin or Washington of our country may here be fostered! Hallowed be the institution which reflects the demeanor of the Redeemer of mankind. The Saviour called unto him little children, folded them in his arms, and blessed them. This asylum of the orphan follows his example, and is animated by the same spirit. That spirit, untainted by a selfish motive, prompts it to call from the haunts of wretchedness, and too probably the road to temporal and spiritual ruin, the little objects of the Redeemer's tender love, and fold them to its fostering bosom. The very genius of philanthropy seems to have descended among us in the shape of this institution. It is the form she has assumed in this community. That there are individuals here who are eminently the subjects of this ennobling virtue we suppose, and believe, is true. We have, we are sure, our good Samaritans; but the exercises of love in these, are private, and, in general concealed. Comparatively with those of this institution, they certainly may be said to be out of view. Here it is prominent. It is the very soul of the institution. It is the spring of all its actions. It is its profession. It is its very name; for it may eminently be styled a charity. Thus it is that the genius of love seems to have descended among us in its shape. Here she sits and invites us to the contemplation of her, through those walls and spire which arise to point out sensibly the place of her residence, while life is given to the truth in every foster-child of the institution, a breathing evidence of her presence. Guardians and directors of this noble charity! your's is an

undertaking peculiarly favored. Malice can find in it no food; envy, no room for detraction; and every generous feeling must bid you, "God speed." Your institution is not the creature of a day; no strippling struggling its way to a permanent existence, yet dubious of success. It is the good work which the remote ancestors of this community began that you now perpetuate. They are gone, and you preserve this better than marble monument to their memory. May its beautiful inscription never be effaced by time. Your ancestors have called down blessings upon them; you have caused eyes to bear you witness; and sincerely is it to be wished that your latest posterity shall have occasion to say, in reference to the operations of this institution—"when the ear heard" us "then it blessed" us, "and when the eye saw" us, "it bore witness to" us; "for" we "delivered the poor that cried, and the fatherless, and him that had none to help him."

My young friends and dear children, let me speak to you too. I am sure you will listen. We have all come here for your sakes. Look at all these people. You see how many they are. Well they are all looking at you, with the hope of seeing good, industrious, well behaved and orderly children and young people. Do you not thank them for feeling so much interest in you; do you not thank them for being so kind as to wish you well, and to hope that you will grow up good, and so be happy. Now, they will not forget that they saw you here to-day. When they all go away from here to their homes, they will still remember it, and every day they will say, we hope those children are behaving well, and we hope that they will grow up, every one of them, to be good men and women. Every day then, you should think of this, and say to yourselves, we will try to do as all those good people wish.

How kind and good it was in any body to take you and give you a home, and clothes, and victuals, and education. I speak very plainly, because some of you are too young to understand me if I do not. Was it not very kind and good? Well, do you know who it was that put it into their hearts to do all this for you? God. You know how God loves little children. You have read, or you have been told, how the Saviour took them up in his arms and blessed them. Little children just like you, he took up in his arms and blessed. If he were here now, all of you that are good, he would take and bless. Would you not love any one that loved you so much? Well, as he is not here himself, he has put it into the hearts of good people to take care of you for him. Oh! how good then you ought to be. That same Saviour is looking at you from heaven to see how his children behave. Every day and every night he can see you, and he loves you so much that he never forgets you. You would be sorry, I am sure you would be sorry to make him angry. Be good then, or you will offend him very much; be good, and he will always love you.

Some of you are old enough to understand me if I remind you of other things also, and tell you how important it is to be industrious, and attend to your studies with diligence. You that are large must set a good example to those that are small, in learning as well as conduct. You must be good, that you may lead them to be good, and you must be orderly and studious, and then they will be so too. Would you not be ashamed to be pointed at as the idle children; as the large boys and

girls who dislike their books, and will not learn. You surely would. Are any of you idle children? If so, then be ashamed of it; and determine, from this day, to be so no more. Idle children are bad children, and God can not be pleased with them. What you learn in the Sunday School be sure to remember all the week, and then you will certainly be well behaved and industrious. Then your instructors and those that have the charge of you will like you the more; then all the people of this city will know it, and be gratified. But above all, then will God be pleased, and bless you as children, and bless you as men and women. He will help you through your lives here on earth, and, if you continue good, will at last take you to heaven, where you will meet the Saviour, who will then love you more than ever, and bless you with his smiles through eternity.

Friend of the friendless! feast your benevolence on the scene before you. Spirit of charity! would you revoke God's decree; send back these rescued victims of poverty to the cold and tame reality of an equal and uniform distribution; strip their condition of its sentiment; throw away your own appropriate aliment, and leave yourself to sicken and die? Spirit of charity! rejoice in the decree. Spirit of scepticism! can you bring here your doubts? Would you destroy the harmony of an occasion like this by their harsh dissonance, and decline the enjoyment of this high and pure poetry of the heart. Spirit of scepticism! flee before the proof of God's providence, so convincing to the nobler principles and sentiments of our nature. Christian philanthropist! contemplate these fruits of your own most holy faith. Pray for their growth to full maturity, in the spiritual and eternal happiness of these objects of its benevolence, and children of its adoption. As the Redeemer's care, they are also your's. Oh! pray then for them: pray that mercy descending from above may meet the mercy God has awakened here below, that so spiritual blessings may mingle with temporal, and these orphans thus be God's own forever.



FOR THE GOSPEL MESSENGER.

Extract from a Sermon preached in St. Michael's Church, Charleston, July 31st, 1842,  
in behalf of the General Theological Seminary.

Whither is he (the student of theology,) to look for his instructor? In vain among those in parochial cures will he search for some one sufficiently at leisure to take the oversight of his studies—to be ready always with an answer to his questions, and to see whether his conclusions on each subject of investigation are sound. Those engaged in the pastoral care, have each so many occupations of their own, that they can seldom spare the time and thought indispensable to the right direction of candidates for the sacred office. This must be the special duty of persons set apart for the purpose.

Nor yet again can any *one* person be competent to its due discharge—for so diversified are the branches of theological training, that each must have its own professor, who may devote to it his chief, if not exclusive, care; ever on the watch for all that from any quarter may be brought in to illustrate and enforce his peculiar topics of teaching, and

prepared at all times with his proofs in support of each position against the assaults of error and of doubt.

Once more, that the access of each student may be easy to these sources of light, they must near each other, concentrated—or, in plain language, there must be Theological Seminaries, to which young men may resort for instruction not to be so effectually imparted in any other way—where they may find experienced teachers, whose whole lives are devoted to this one thing of furnishing the men of God “thoroughly unto all good works,” and from whom the student may accordingly hope to gain within the brief period, which in the present state of our Church and country, is all that can be allowed for preparatory study, more information than in ten times as many years, if left to the chances of his own selection.

Such an institution, accordingly, we all know, was established, many years ago, at the instance, in no small degree, of the three, who in succession have presided, and the third of whom now is over our Diocese. I need not say how dear this institution has ever been to the Churchmen of this portion of the Lord’s heritage—how wakefully, and with how earnest prayer its days of infant feebleness were guarded by its Apostolic parents—with what rejoicing its vigorous progress in usefulness has since been noticed, and how freely too the members generally of the Church in this Diocese have ministered to its necessities, above the measure of every other, except the one within whose limits it is located.

Nor again, may I do more than hint at the return received with interest, not to be computed by any sordid standard of value, but in the substantial form of men furnished there unto good works for your benefit. Of the Clergy now in our Diocese, thirteen have shared, and through their ministry the Laity are sharing in the advantages of that institution. At this moment in our city, its graduates are officiating at the altar of every Church, excepting one. And from this place, in days now gone by, you have often been blessed with the teachings of one now sleeping in Jesus,\* and of another whose excellencies, delighted in by you for a season, are profiting the brethren of a sister city at the North?†

Hence, in pleading with you for the Alma Mater, not only of both of your present pastors, but of so many besides who in almost every part of our civil union, and also in foreign lands, are dividing the word of truth—and, we trust, dividing it, for the most part, “rightly”—we may be allowed to plead earnestly, in consideration not only of the acknowledged pre-eminence of our General Seminary in the requisites of the theological learning, but of the hold too which it has assuredly on your approval and gratitude. We owe it a debt to be paid not in money only; for, if ever, in former days, a word of piety or of learning has fallen in this place from the lips of its alumni to your instruction and comfort, you may judge what is the degree of eagerness with which you should hasten to its relief in this its day of pecuniary embarrassment, when its capital is wasting away by more than \$1,000, every year, to the certainty of its entire disappearance, and therefore of the closing of

\* The Rev. D. Cobia.

† The Rev. W. W. Spear, now Rector of St. Luke’s Church, Philadelphia.

the Seminary, unless the members of our Church in general be shamed out of their parsimoniousness in its regard.

Let not an impression somewhat common, but entirely false, about the rich endowments of the Seminary be in the way of your bounty; for these endowments are only among the uncertain things of the future, liable, in these days especially of precarious pecuniary investment, to take to themselves wings long before they can be used for the purpose of the institution, which meanwhile by the idle rumors of its prospective wealth is deprived of much of the supply, sure but for this to flow into its treasury.

Neither let there be in the mind of any one a prejudice against it from feelings of sectional jealousy; for though its location be north of the famous political line, its trustees, be it remembered, are from every quarter of the union—its students of an age which when they go out from among us secures them for the most part against the fanaticism alluded to, even were there a tendency to it there. But after years of observation, and recently on the spot, we may say with confidence that such is not the case.

Nor, lastly, let the kind feelings of any be checked by the apprehension that unsound opinions on spiritual matters may be tainting the springs of our Church's teachings—that professors or pupils in the chief school of the prophets are carried away by any of the extravagances which of late have been alarming some of the pious among us. There is no ground for such apprehensions. These extravagancies, flickering every where to their extinction have never found a lodging-place, unless in the fancies of a few of the more imaginative and ardent of the students of our Seminary. And through the prudent forbearance and judicious cautions of the professors, and yet more through the sobering influence of the practical work of the ministry, such notions have soon died away in those cases. So unfavorable indeed is the atmosphere generally of our Church and country to their extension, that no fear, we are persuaded, need be entertained of their doing permanent or extensive injury. Rather, we may rejoice that, as throughout our borders, so within the walls of our Seminary, sound Churchmanship is associated with and adorned by true piety, perhaps more intimately and attractively than ever before. So may they ever be! Our brethren, generally, in echoing this prayer, will unite in thinking, that as one of the best of preservatives against the severance of either of these from the other, and as the surest mode of providing for the flock of Christ, "men of God thoroughly furnished unto all good works," we should cherish and watch over, jealously indeed, but kindly and generously, the institution now commended to your bounty and your prayers.

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#### NOTICES OF NEW PUBLICATIONS.

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*An Account of the Grammar School, or Junior Department of St. Paul's College, 1842.*—What Churchmen in the U. States has not heard of St. Paul's College; been gladdened by its bright prospects, and made sad by any occurrence retarding its onward march. But they who love

this institution and thank God for it, will find *new* cause for their regard and thankfulness, as the principles and purposes of its honored founder are more and more developed, as they become better informed as to what it has done, is doing, and intends. And as to the few who may not have read any of his former publications, let them read the one now before us, and we are sure, if they be indeed Churchmen that they will promptly unite in the *prayer*, for its continued improvement and enlarged patronage, which is often addressed to the throne of grace in the North and the South, the East and the West.

No notice, no eulogy of this Church school can serve it so effectually as the pamphlet before us, shewing what it is—what it intends—what it has done—what, under the providence and grace to which it ever looks for success, it will do, if the holy father and brotherhood who now watch over it are spared to it, and sustained as they should be, as we do not doubt they will be, at no distant day, even if not immediately. We extract these wise, and practical remarks, first on rewards: “Arbitrary rewards, as well as punishments, are excluded; the chief inducements proposed to industry and good conduct, being the gratification of parents, the prospect of future respectability, and above all, the approbation of conscience. Duty, with all the secondary motives that can be properly called to its support, is the consideration continually enforced. Hence, whatever amount of application is secured, the process by which it is gained is also a salutary discipline. This is a great point in education, though not always considered. Whether a lesson be mastered in obedience to conscience, or from a dread of punishment—from filial affection, or determination to beat a rival—is a question of little moment, indeed, in respect to the stock of knowledge acquired, but of incalculable importance, in respect to the bearing on moral character. It may suit the pedagogue, who aims at nothing but lodging so much Latin or Greek in a boy’s brains, equally well, whether he do it by a flagellation, or pitting one scholar against another, or by any other expedient. Not so the Christian teacher. His zeal to make scholars will not outstrip his zeal for better things. He will not wish to furnish the head at the expense of the heart. He knows that at most it is exchanging fine gold for silver, when the culture of gracious affection and holy principle is neglected for any attainments of intellect, however brilliant or varied. Not that Christian discipline is unfavorable to intellectual superiority—on the contrary, the purer the motives to such superiority, the more efficient and lasting will be their operation. Indeed, the highest inducements to the cultivation of our rational nature are peculiar to Christianity. Literature and science have won their highest honors in the production of minds most deeply imbued with its spirit. The effect, however, of Christian discipline in a seminary of learning, it must be acknowledged, is not to produce a few prodigies, which shall be the boast of the master, but to increase the average amount of application among the whole—to raise the standard of proficiency among the many of moderate abilities, rather than to multiply the opportunities of distinction for the gifted few—to give to all whatever polish they are capable of receiving, not merely to set diamonds.

*On Punishments:* “If the School has erred, it has been, perhaps, in too much lenity, from a dread of increasing the temptation to falsehood

and deceit by a system of terror. The Christian educator desires, above all things, to keep the heart of his pupil open to such considerations as belong to his peculiar province. He will deal with him as much as possible in private. He will admonish, reprove, and persuade with all patience and long-suffering. His field of culture is the heart, and he will be cautious how, in the pursuit of a minor gain, he crushes any germ of goodness there. Still there is no dispensing with some system of correction which will act with mechanical certainty: accordingly, a boy knows that for certain lesser irregularities he gets so many disorder marks, to be printed in the monthly report. If he neglects his lesson when he should study, he must get it when he might play. If he is disrespectful in his language, or disobedient, he takes his place at a side table in the refectory, and makes a plainer meal. If he is habitually negligent of his studies, or of the rules of order, he is put under an *interdict*, which prohibits him from the amusement and privileges of his companions. If he evinces a refractory temper he is kept in a room alone, and on spare diet. If he continues perverse, he is sent to his parents for their admonition: when they are at too great a distance, his suspension is carried into effect in some other way, consistent with his good. If the school, after a reasonable time, fails of its proper effect upon him, his parents are requested to withdraw him."

*On Religious Education:* "As in a well-ordered home, the most effective culture is that of the good example and conversation of the elder branches of the family, so it is trusted that the Christian education of this adopted family is matter of every day and hour in the Christian principles and sentiments of their superiors. \* \* The Holy Scriptures, which together with the Catechism and Prayer Book, which of course afford the ground-work of all the religious teaching, are constantly read in the Chapel, and the pupils commit a portion of them to memory every Sunday. The history and biography of the early Church form another topic of instruction, and one so valuable and edifying, that it will be more attended to hereafter.\* As the sons of Churchmen, the pupils are carefully taught the character and claims of their Communion, as a part of the one Catholic Church of Christ; and those who are old enough, to understand the false ground of the Church of Rome. When they are of a proper age, they are directed to confirmation as the ratification of their baptismal vows, to which they are solemnly bound. But those only are encouraged to present themselves for that sacred rite, who give evidence of proper disposition, and seem resolved in earnest on leading 'a godly, righteous, and sober life.' Hitherto, with one or two exceptions, none have been confirmed until after they entered College, in which the number of communicants is some proof that the right course has been pursued in the preparatory instructions. A meeting for devotional exercises, and more familiar advice than can suitably be given in the pulpit, has regularly been held, as a 'voluntary meeting,' on Friday evenings. It is desirable to have some services which the pupils may attend at their pleasure, in addition to those which are obligatory, both for the sake of the more devout, and to give others a constant opportunity of taking an easy step towards an open avowal of religious

\* There is a great want of suitable books for sound religious instruction in schools.

principles. The 'Noons,' that is service at 12 o'clock in the Chapel, and the voluntary meetings, answer this purpose—it not being of course their principal object. In cherishing, a spirit of piety in the school, while there has never been any attempt at religious excitement, and reliance has been placed on constant training rather than occasional stimulants, religion has always been presented to the heart and the affections, and seriousness and devout sensibilities have been assiduously cultivated. The means employed have been the ordinances of the Church, the stated services and sermons, the reading of the Holy Scriptures: after which as the most common and successful, have been serious conversations in private. For these latter, the Christian teacher will seek frequent opportunities, as a sure way of convincing his pupils that his chief solicitude is for their salvation."

*On keeping the Holy Days:* "Christmas is spent as a Christian festival, in the cheerfulness and the ordinary enjoyments of the season, but not in such mirth and merry-making as too often degrade it to a mere holiday of the world. The Chapel—the decoration of which, from year to year, has employed many a happy boy—is the centre of the sacred festivities. The *Hosanna* at day break, and the hallowed joy of the services at that early hour, live long in the memory with the purest associations." \* \* "The midnight *Gloria* which a few love to attend, consecrates the first moments of the opening year. Thus the season is profitably improved, and the *new year* begun with good resolutions, as well as with its accustomed good cheer and good will."

*The Epiphany:* "At the evening service in the Chapel, offerings are presented on the Altar towards the support of the missions of the Church." \* \* "The forty days of Lent are observed as the Church directs. Fasting or abstinence, to any extent, is not to be imposed on the young, who are to learn their duty, in that respect, when it becomes them to practise it, from the example of their elders. They think it no hardship, however, to eat less animal food, and to go somewhat oftener to Chapel. The spiritual duties of the season are urged in the addresses from the pulpit, as the great object of its outward requirements."

"The Passion Week is kept as becomes the solemn anniversary of the Redeemer's sufferings. All secular music is suspended. The recitations are on sacred lessons. The devotions of the Chapel have reference to the mysteries which the Church rehearses day after day from the Gospels—so that on Good Friday all are prepared to hallow it as the one solemn fast of the Christian world. Every one feels the duty of thus observing it, so sensibly, that none are disposed to interrupt its sacred order, by unbecoming mirth, or indulgence in ordinary amusements. The seriousness and subdued deportment that uniformly mark the return of the day, leave no doubt of its salutary effect, at least for the time, on the heart."

"Such a marking of the times and seasons of the ecclesiastical year, is one of the methods of the Church's teaching. Were it not required for adults—as without doubt it is—it is admirably adapted to the young, by keeping the objects of faith before their minds in a natural way, and without repressing the proper cheerfulness of their years. If when properly employed, and not suffered to degenerate into formality, it

does not beget in them habits of reverence for sacred things, no reliance is to be placed on means."

*On Music:* "It is not cultivated merely as an accomplishment, but as an auxiliary in moral education. All the pupils are instructed in singing, either to take their part in the choir, or to unite in the service of the congregation in general. The chanting of the musical parts of the service by boys, as practised from the beginning of the institution, it is hoped will generally be adopted in our Churches, and so obviate the necessity for hiring female singers. To train boys to this, and give them a taste for sacred music, is one branch of Church education."

*An Offering to Churchmen:* by Rev. W. H. Odenheimer, Rector of St. Peter's Church, Philadelphia, 1841.—This is certainly a most valuable little work, and one well calculated to remove many prejudices existing against the Church and her Liturgy. Although the book modestly purports to contain a 'few historical hints connected with the origin and compilation of the Prayer-book,' yet it sets forth in an admirable manner the errors of the Romish Church, and the right and title of the Church of England. It shows that 'a true Catholic and Apostolic Church,' has existed in Britain even from the days of the Apostles; and that 'the Bishop of Italy, called the Pope,' in 596 brought in the Romish faith by Monk Augustine, and first asked, and then forced, the English Church to submit to his yoke. We will give one quotation:

'Remember the old British Church. If ye be pointed to the days of the Reformation, to the days of the Reformation go. If ye be asked insultingly, "Where was your Church before Cranmer?"—a brave question, verily, for an intelligent man to ask!—be ye sure of one thing, you have nothing to fear in the man who asks it. "Where was your Church before Cranmer?" Why, the Catholic Church in Britain was in the same place *before* that she was *after* Cranmer,—in her place, in order, in purity.

'But now let your inquirer give answer, "Where was the *Romish* Church before Cranmer?" Truly she was *not* where she is now; because, being out of place, out of order, and out of purity, she was taught both the one and the other by the sturdy fathers of the Reformation; taught what she so grievously forgot at the time of Augustine's mission, modesty. Let Churchmen never forget the date and the circumstances of the *usurpation*, whilst they look to the date and circumstances of the *reformation*.

'Our brothers of Rome (we bear them no malice, and to their zeal and sincerity bear willing testimony) will have you look to the 16th century; when (they say) *English Catholics* caused trouble: we bid you go back further, even to the 6th century, (which is the secret of all the evil,) when *Roman Catholics* caused trouble. They point to Cranmer; we point to Augustine. They ask, "What right at the Reformation in the 16th century to cast off the Romish mantle?" We ask, "What right at the usurpation in the 6th century to force that mantle on?" They make schism to *reform*; we make schism to *usurp*. If we are schismatics, we are in *good* company; for they have made us so, by first becoming schismatics themselves. If the Bishop of Rome had not been schismatical in forcing himself *into* Britain, our mother Church had never

been schismatical in forcing him *out* of Britain. On their own heads, then, be the grief of the Reformation, for they brought it on themselves. Thanks be to God, that if the English and American Catholics are schismatics, they are only so to the *Roman* Catholic, not to the *Holy* Catholic Church. To be in schism with an usurper is to be loyal to the *true* king; and schism to Rome, when Rome herself is schismatical, is equivalent to being at unity with the "one Catholic and Apostolic Church" of the living God, "the pillar and ground of the truth."—*Christian Witness.*

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## SELECTIONS.

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### ECCLESIASTICAL ARCHITECTURE.

From the Churchman.

The establishment of new bishoprics in the colonial dependencies of the British empire, full of high promise as the movement is to the best interests of the Church, affords a very desirable opportunity, which, it is hoped, will not be lost sight of, for the introduction of a pure style of Christian architecture in the erection of the Cathedrals and Churches which will be required for carrying out the undertaking. Till within the last few years, far too little importance has been attached to the preservation of unity in the style of those structures destined for the Church's worship. The tasteless and meagre edifices raised during the last century prove how far in this respect the moderns have degenerated from the practice of their forefathers. While *they* were careful that the architectural expression of their Churches should, in its unity, stand as an appropriate symbol of the unity of the Church's faith, *we*, on the contrary seem to have imagined true excellence to consist in departing as widely as possible from ancient models, and in raising structures derived, if from any authority at all, from buildings of Pagan antiquity. The rebuilding of St. Paul's, originally a Gothic edifice, upon a Roman plan—the subsequent erection of fifty parish metropolitan Churches in a similar style—gave the first energetic impulse to the prejudice which pronounced the ancient structures of the Church barbarous and fantastic, and which could see nothing worthy of imitation in the glorious piles of the 13th and 14th centuries.

The architects of the 17th and 18th centuries, studiously avoided in their designs all reference to the national religious architecture, appropriated recklessly, and without meaning, mutilated fragments of Greek and Roman buildings, and observed no distinction between edifices destined for civil and those intended for sacred purposes. Nor is it unworthy of remark, that this declension in the architectural beauty and consistency of our Churches was contemporaneous with an obscuration of the purity of the Church's creed, the vitality of her worship, and the fervor of her obedience. A cold and lifeless orthodoxy assumed the place of that self-denying holiness which she inculcates upon her members; and, as if the beauty of the *external* sank with the loss of the purity of the *internal*, a tasteless insipidity was henceforth manifested in

our religious architecture ; it possessed no analogy to that peculiar style which for centuries had been practised among us ; and was only emblematical of the depressed spiritual condition into which the Church itself had fallen. A great amount of evil was herein produced by countenancing the notion that any species of architecture, however fantastic, however the product and growth of Paganism, was suited to our sacred edifices ; the *expression* of Christian art was, for the time, lost ; its distinctiveness was abolished, and that idea of unity, which a connected and uniform ecclesiastical architecture is calculated to convey, destroyed.

A better era is, however, dawning ; with a revival of the Church's neglected doctrines, discipline, and forms. We recognize a growing appreciation of that style of art which, in one form or another, has been in use amongst us from the earliest records of the Anglo-Saxon Church ; which emphatically owes its origin and progressive perfection to Christian minds and Christian taste ; and which in moral association is so far better suited for our sacred buildings than imitations of the Pagan models, however beautiful, of Greece and Rome. Let, then, England's religious architecture take root in her Colonies, together with England's Church. In the new buildings, let no violence be done to the growing conviction that Christian art is far superior to Pagan, both from its proportion, outline, and detail, and the olden reminiscences associated with it : and if, instead of the odious buildings which too frequently figure in our missionary reports, intended for Churches, though unfit for barns, the pure style of Christian architecture is introduced, eloquent as are all its characters of mystic import, and calculated to educe those feelings of mingled awe, tenderness, and reverence, which so well befit the Christian's mind, we hesitate not to say, that an element of love for the Church whose structures they will be, is hereby invoked, which, though subordinate, and justly so, to that which arises from a consciousness of her transcendent powers, gifts, and privileges, is yet of no small importance, as all will testify who know how powerfully external symbols sway the mind, and how the forms and characters of Christian art may and do contribute to the promotion of holy and reverential habits of reflection and thought.—*British Magazine*.



ADDRESS OF THE BISHOP OF TENNESSEE TO THE CONVENTION,  
1842.—Extracts from it.

“ We are to ‘ preach Christ crucified—Christ the wisdom of God and the power of God.’ We are to declare the whole counsel of God, and yet ‘ to teach nothing as necessary to eternal salvation, but that which may be concluded and proved by the Scripture ; and we are faithfully to ‘ minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church hath received the same according to the commandments of God.’ It is a true mark of the Holy Catholic Church, that the Faith which she teaches is *one* all over the world—that it varies not from that which was delivered to the Saints, and is identical with that professed in Primitive Church. This Faith is set forth and exhibited in these two venerable forms or confes-

sions, called the Apostles' and the Nicene Creed, which are embodied in the daily service of the Church. As long as our ministers and people shall honestly and faithfully adhere to these, all attempts at dividing the Church and disturbing the peace of our Zion, whether made externally or by those within her pale, must prove abortive." \* \*

"The increase made to the Church at this place (Randolph,) under the ministry of Mr. Reed is of the most encouraging character: and the only regret felt, mingling itself, with the feelings of pleasure with which I viewed the prosperous state of this congregation, arose from the fear that the Church here was likely to lose the services of their much-loved and faithful pastor. He has been invited to a distant and more enlarged field of usefulness, and convictions of duty impel him to yield to what, under the circumstances, appears to be a call of Divine Providence." \*

"I am well aware that a time of great pecuniary distress and embarrassment has come upon the country; and it may, for that reason, be thought an unpropitious season to urge this topic upon your attention. But that very circumstance constitutes one of the main reasons for calling it up to your notice: for the hardness of the times is felt as sensibly, perhaps more so, by clergymen than by any other class. In the scarcity of money, others have, nevertheless, the necessary comforts of life; but if the stipulated stipend for his labor is withheld from the clergyman, he and his family must go without bread and meat. I do not feel that any apology is necessary for calling your attention, and that of our congregations throughout the Diocese, to this subject. It is one confessedly of great importance, and one in which there is great need of some regular, well-understood, and established course of action on the part of Vestries and others. The voluntary system, as it is called, for the maintenance of the Clergy, is an experiment which is looked to with no little anxiety as to its result, by men in foreign lands, as well as by the citizens of our own country. It is a system which our form of civil government necessarily forces upon our adoption, and it has for its recommendation at least the example and practice of Primitive Christianity. Surely it can be necessary only to glance at such considerations as these, in order to secure to it the patient attention and thoughts of the friends and members of our communion. It will also be borne in mind, that the support of the ministry is a subject which has very seldom been brought before you in the way of discussion. Whatever may be the defects of our ministrations, it will hardly be charged upon us as a fault that we importune the people of our cures in our public discourses for support, or weary them by unreasonable applications." \* \* \*

"There is that which most frequently mingles itself in the cup of his allotments, creating anguish of soul which, by comparison, would render all other ills tolerable. I refer to that never ceasing anxiety which he feels, lest any soul committed to his charge should perish through his fault or inattention. Remove this care from his mind and he will take patiently all else that may be laid upon him in the way of enduring poverty or neglect. It is this which goes beyond all things else to spread a gloom over his days and bring him wearisome nights. This is the source of that unseen and secret grief of which the world knows nothing—for which it has no sympathy—which preys like a canker upon the heart,

and of which God alone takes notice. There is, for example, some member of the shepherd's flock, who is surrounded by those peculiar and strong temptations which grow out of the polished education and the command of ample means to gratify the pride and vanity of life. Now, if you could have presented to you in a speculum the anxieties of the minister's heart, as his observant eye watches every movement of that person amidst the business, the gay scenes and festive assemblies of the world, it might give you some insight into the nature of those cares and troubles that fill up the wearisome hours that are appointed him. The words addressed to him at his ordination—'if it shall happen that the same Church, or any member thereof, do take any hurt or hinderance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue'—are forever sounding in his ears, and presenting to his mind with vivid distinctness the awful accountability which awaits the close of his stewardship."

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FOR THE GOSPEL MESSENGER.

—  
THE MESOPOTAMIAN MISSION.  
—

God speed thee, noble mission!—  
Be Christ thy guiding star,—  
Wake by His BREATH's creation  
The nations from afar!  
Pour out—pour out His Gospel's sound,  
Ring loud, salvation's song,  
Till old CHALDEA wake around,  
And Shem the strain prolong.

Thine is a high commission,  
Sad Error's veil to rend;—  
Let Faith anoint thy vision  
To see the glorious end;  
When Syria's burning soil illumed  
With CALV'RY's sun-beams bland;  
God's holy sway shall be resum'd  
Through all that ancient land.

Deepen thy deep affection  
To thy beloved charge;  
By prayerful recollection  
Whose borders you enlarge:—  
No modern thing, no human fold  
'To build, your strength is lent;  
But for God's Heritage of old—  
For ZION are you spent.

Her holy ways now languish,  
In lands that saw her birth:—  
There Christians, see with anguish  
CHRIST's altars tramp'd to earth,  
His Faith grown dim, His Bishops trod  
For false Mohammed's sake!  
Send help from Heaven, and bid, O! God  
The land of ABRAM wake!

Speed Mission, till thou 'waken  
 Old Naharaïm's soul,—  
 Till many a fane forsaken  
 Shall Laud and Gloria roll :  
 'Till meaning prayers and Credos rush  
 Wing'd from the new-hearts fires,—  
 And faith-illumin'd Anthems gush  
 From renovated choirs.

That Ancient Church enlighten,  
 And wide the beams will flow ;  
 Point after point will brighten,  
 Till all broad Asia glow :  
 The Church's UNITY may spring  
 From thence, with JESUS' sway,—  
 From MARDIN's work God's grace may bring  
 The dawn of glorious day.

August 20th, 1842.

ARAM NAHARAIM.

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RELIGIOUS INTELLIGENCE.

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*Missionary Lecture at St. Stephen's Chapel.*—That for September, was by the Minister of St. James, on James Island. He adverted impressively to the claims, to have the Gospel preached to those, of "the poor" all around us—the slave population. The amount collected was \$18.

*A sketch of the ceremony observed at the Laying of the Corner Stone of St. Thaddeus' Church, Aiken.*—It may be proper to state, by way of preface, that Aiken is a large village, in Barnwell District, created by the Rail-Road ; and lying on its track. Brought, by this means, into immediate contiguity with the Metropolis, though distant from it 120 miles, the village is the resort of travellers who desire, in summer, to escape the sultriness or malaria of the low country ; and are in search of health or recreation. The equable, dry and pure atmosphere of this region must recommend it as a residence for invalids, especially those afflicted with pulmonary affections. Covering a large extent of ground, the village already contains, it is said, 1,000 inhabitants, including white and colored persons ; and sanguine expectations are indulged of its increased growth and importance. Under those circumstances, the erection of a sacred edifice for the service of our Church, was thought, by some of its friends and members, an object highly desirable, as well for the special benefit of those of our own communion, as for the moral and social benefits that the Church may be supposed to exert over the community. Accordingly a subscription was drawn up and put in circulation by the zealous member of our Church, Major Edward R. Laurens. Pledges were obtained for an amount sufficiently large to authorize a contract with the Architect, F. Wesner, Esq. for the erection of a handsome edifice, which is to be of wood, 60 by 40 feet, in the Greek style, having a porch and pillars in front ; and besides the other appropriate fixtures of the internal arrangement, to be supplied with large galleries for the accommodation of colored persons. On application to the

Rail-Road Company for the gift of a Church lot, the petition was generously granted. The square so appropriated is centrally and beautifully situated; a portion of which at some future period may be allotted to the purposes of a Parsonage. All necessary preparations being made, on Monday, Sept. 5th, the Corner Stone of the Church was laid, in the presence of citizens of all denominations, by the Rev. Edward Phillips, Rector of St. Thomas' and St. Dennis, and for the time Missionary of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina. The order of service was as follows:—

Commenced with singing 4 verses of the 96th Psalm, beginning at the 10th verse:—then the Throne of Grace was addressed in a prayer, chiefly selected from the Consecration and Institution Offices of the Prayer Book—concluded with the Lord's Prayer. The Stone was laid in the North-Eastern corner of the foundation with these words:—This Corner Stone of a Church to be hereupon erected, and consecrated to the worship of Almighty God, I here deposit, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.\*

After this, was recited the Gloria in Excelsis with fine effect. Then followed the address, at the conclusion of which were sung the last 4 verses of the 99th Psalm, "O pray we then for Salem's peace," &c. The whole ceremony, which occupied about an hour, was closed with the Benediction. This solemn service conducted in the open air, and under the partial shade of neighboring pine trees, was deeply impressive; and seemed by the profound attention accorded, to interest and gratify the religious feelings of the assembly.

*Theological Seminary.*—Extract of a letter from the Treasurer.—"This aid (\$194 from the Churches in Charleston,) came very opportunely in these times of dearth—but South-Carolina has always been a strong help to the Seminary of the Church. I regret to inform you that I have already for the current year expended one thousand dollars of the capital of the institution; there was almost nothing received at the annual meeting of the Trustees, on which occasion in a previous year, the donations brought in have amounted to eight hundred dollars."

*Domestic and Foreign Missionary Society of the Protestant Episcopal Church.*—The "Spirit of Missions" for September, contains the correspondence of many Domestic Missionaries, abridged by the Secretary

\* The Stone prepared for the purpose contains this inscription:—

The Corner Stone of St. Thaddeus Church,  
under the special patronage of  
Edward Rutledge Laurens, Esquire,  
was laid Sept. 5th, A. D. 1842,  
at Aiken, in the Diocese of South-Carolina;  
by the  
Rev. Edward Phillips, Rector of St. Thomas' Parish,  
and for the time, Missionary of the Protestant Episcopal Society for the  
Advancement of Christianity in South-Carolina.  
Glory be to God, the Father,  
and the Son, and the Holy Ghost. Amen.  
CHRISTOPHER E. GADSDEN, Bishop of the Diocese.  
Frederick Wesner, Architect.

so as to present much that is of general interest—also part of Rev. Mr. Southgate's report; and Rev. Dr. Savage's Journal—an article respecting the Indians in our own country—and other particulars. The Secretary announces his intention to visit this Diocese in one of the winter months, and in the course of the year all the Atlantic Dioceses, (one only excepted?) The suggestion that *our* Sunday School Union should provide books for Sunday Schools, where there is poverty, we hope will be acted on—but why desire from other quarters books which keep out of view, if they do not contradict the principles, and usages of our Church?

The remarks (page 274,) on cheap Churches are excellent, and so are these by the Missionary at Constantinople, on errors of practice, (alas, not peculiar to Eastern Christians.) “ Their great error is, that without holiness man may see the Lord; that a faith proved to be dead by the apostle's judgment, since it works not by love, and is not shown by works, may yet save the soul. Their dependence is upon something out of themselves, but not upon Christ. They reckon most rightly, that they are made members of the Church of Christ by baptism, but they do not reckon ‘ that they are buried with Him by baptism *into death*, that like as Christ was raised up from the dead by the glory of the Father, even so they also *should walk in newness of life*.’ They seem to know nothing of that ‘ law of the Spirit, of life in Christ Jesus, which makes us free from the law of sin and death;’ or of ‘ that spiritual mindedness which is life and peace;’ or of ‘ walking after the Spirit;’ or of ‘ having the spirit of Christ, without which we are none of His;’ or of ‘ that spirit of adoption, whereby we cry Abba Father;’ or of the difference between the ‘ natural’ and the ‘ spiritual’ man, or of being ‘ created anew in Christ Jesus;’ or of ‘ setting the affections on things above, not on things on the earth;’ or ‘ of the fruit of the Spirit, love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance;’ or of that holy confidence, by which ‘ we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.’” \* \*

“ The forms are good. They are intended by the Church to be an accompaniment and expression of, not a substitute for, ‘ that sorrowing after a goodly sort,’ that ‘ carefulness,’ that ‘ clearing of ourselves,’ that ‘ indignation,’ that ‘ fear,’ that ‘ vehement desire,’ that ‘ zeal,’ that ‘ revenge,’ which are the signs and marks of a true repentance.” The amount reported is exceedingly small—for Domestic Missions \$1,109—from South-Carolina \$18; for Foreign \$1,629—from South-Carolina \$194.

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**Tennessee.**—The 14th Annual Diocesan Convention was held May 11th–14th, present, the Bishop, 5 of the Clergy and 13 Laymen, representing 7 Parishes. The Female Institute for Christian education is flourishing. The Bishop's Address is full of wise counsel, and interesting observations.

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**Confirmation.**—139 were confirmed (at Madras,) and among them was an old woman of 75 in whose appearance we were all much interested. It was, indeed, a pleasing sight in this heathen land to see her totter up

to the rails of the communion table, and place herself upon her knees to to be blessed in the name of God by her Bishop; and I was assured by her minister that she well knew and felt the need of God's blessing. The service being conducted in three languages, lent it, moreover, an interest unknown to it in England; Mr. Taylor interpreting for me in Tamil, and Mr. Howell in Telooogo, and I myself officiating in Portuguese, as three distinct congregations were brought to me.

Thursday morning his Grace, the Archbishop of Canterbury, held a general confirmation for the city of London, at the Parish Church of St. Mary-le-Bow. The number of candidates was larger than on any former occasion. The important rite of confirmation was explained, its Apostolical character contended for, and its obligations enforced. The young persons then received imposition of hands from the Archbishop; and, in the presence of the Church, solemnly ratified their baptismal vows. The annual increase of the number of candidates for confirmation, is a most convincing proof that a steady adherence to the principles of the Established Church influences the minds of the majority of the rising generation.

*Episcopacy.*—We are assured by a correspondent, who is well able to judge, that the principles of Church order are making progress even in France, and that with regard to Episcopacy, "London and Berlin are not without an echo in Paris."

*Churches East and West.*—Our ancestors in building their Parish Churches took their line of East and West, so that the eastern point, if continued, would meet the sun on its rising in the morning of the day kept as the festival of the Saint to whom the Church was dedicated. This will account for so few of our present Churches standing due East and West.—*Ecclesiastical Gazette—England.*

*Items.*—An individual, in England, who did not give his name, has offered through the Rev. Dr. Hook, £5,000 to build a new Church, and the same sum for its endowment.

The Archbishop of Canterbury distributes provisions from his house *weekly* to a large number of persons, and three times a week to ten poor widows, making in all thirty families weekly recipients of his bounty.

The fund for *Colonial Bishops* already amounts to £64,000. India in 1814 had 32 Clergymen, then it was formed into a Bishopric, and has now 79. Barbadoes in 1825 had 50, then Episcopacy was introduced, and it has now 100 Clergymen; the Churches have increased from 55 to 168, and the Schools from 34 to 399. It is proposed to make the average salary for a Colonial Bishop £1,200.

In a Sunday School address lately delivered, Bishop Whittingham remarked that at Pentecost, under the old dispensation, "the first fruits of the soil were presented to God, and "under the new the better first fruits of the Church, her children and converts, were then pre-

sented in God's holy baptism." It was, therefore, an appropriate mode of celebrating Whit-Sunday, to present in the Temple *our* first fruits in the children which God had committed to our care." He reminded the children "that although God was angry with them, since like all the race of Adam they had been born in sin, yet he had comforted them by bringing them in baptism out of their natural state, in which they were "the children of wrath," into the Church in which they were "members of Christ, children of God, and inheritors of the kingdom of heaven," and by placing them under the care of teachers, under whose instruction they might learn, through the aid of the Holy Spirit, to draw living waters from those inexhaustible wells of salvation, "the Scriptures and the Sacraments."

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The visit of the "Nestorian Bishop," besides attracting attention, (as that of any distinguished stranger, and especially one from Asia would,) has given new interest to the inquiries: Can this Bishop trace his authority up to the Apostles; or like some modern, so called Bishops, has his commission a human source? Is Episcopacy a doctrine of holy Scripture? Is this doctrine regarded as *essential* by the *Nestorian* Christians?

As to this last question, it has been insinuated, that the Nestorians would answer no, but the evidence is wanting. *They* indeed welcomed the congregational Missionaries, but not as ministers, only as teachers. They kindly *loaned* their Church, for the ordination of the congregational minister—but they took no part in the service—except some of them being present doubtless to see their new way of ordaining. Some of them kissed the congregational minister's hand after the service, but they made "no recognition of the validity of his consecration:" they did not welcome him as one duly authorized "to break the bread of life," as it has been erroneously stated. The Bishop at Boston was understood to state that no compromise of his principles was expected of him from those congregational Missionaries who came to establish schools in his country.

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On the 21st March, the Bishop of Michigan admitted to Deacon's Orders one who had been a Baptist Minister. On the 3d April, the Bishop of New-York, three who had been Presbyterian Ministers. On the 7th April, the Bishop of Massachusetts one who had been an Unitarian Minister. The Bishop of Chester, (England,) lately one who had been a preacher among the Independants, and Bishop —, one who had been a Wesleyan:—This young man received his education at one of their public schools, and subsequently became a preacher in the Macclesfield Circuit, from which he was called out by the Conference to enter on their itinerary, and in which he has been occupied nearly four years. He has had many doubts as to the scriptural authority of their ministration; but after careful examination of their constitutional government with that of the Established Church, he candidly and straightforwardly declared that he would no longer continue in the ranks of dissent, but, with hearty wishes for the real welfare of the Wesleyans, he would voluntarily and conscientiously pass over to the one Apostolic and Catholic Church of Christ.

The Mahomedans (says the British Critic,) tell the English Christians that they pray only once a week. The Mahomedan prays five times a day—wherever he is in public or private. In their Mosques, they pray *twice* on every day of the week.

We consider (says the Banner of the Cross,) the Liturgy to be *the great bulwark of our defence against Heresy and Schism*. But a love of the Liturgy *alone* does not make a true Churchman, though such love is a *probable step* towards sound Churchmanship. The very term '*Episcopalian*,' denotes what constitutes a true Churchman. It intimates a belief in the necessity of that primitive mode of government and discipline which existed under Bishops, Priests, and Deacons. We say *necessity*, meaning that the Churchman believes that a Church cannot be *properly* and *safely* constituted without Episcopacy. We discard the idea that Episcopacy is *essential to salvation*; although we fully believe that a system divinely instituted ought never to be abandoned.

Of one who said "there is cause to pity equally the intellect and heart of him who fails to perceive, &c.," this question might well be asked is *that* "pity the sister of love?"

"Instead of unchurching dissenters, we desire, as much as possible to Church them"—to receive and welcome them into the Church.

"How can these persons be unchurched who have never yet been churchied."

"How is it possible to unchurch those who are not, nor ever have been in the Church?" As well might a Methodist Society be said to unmethodize us, because we are not Methodists, or one of the Calvinistic bodies to uncalvinize us, because we do not follow Calvin as the guide of our faith.

*Happiness* does not so much consist in having much to enjoy, as in the faculty to enjoy a life. He who cannot be happy without taking great pains, will always find his pains greater than his happiness. It is a beautiful thought of Addison's, that one man often takes more pleasure in the contemplation of a fine estate, than another does in the possession. The former derives much pleasure from the estate, without being burdened with the care of possession; the latter, burdened with the care of possession, derives little pleasure from the estate. The one finds an estate in the beauties; the other finds no beauties in the estate. The possession of enjoyment is better than the enjoyment of possession.



#### CALENDAR FOR OCTOBER 1842.

- 2. *Nineteenth Sunday after Trinity.*
- 9. *Twentieth Sunday after Trinity.*
- 16. *Twenty-first Sunday after Trinity.*
- 18. *St. Luke.*

- 19. Anniversary of the Society for the Relief of the Widows and Orphans of the Clergy of the P. E. Church in S. C.
- 23. *Twenty-second Sunday after Trinity.*
- 28. *St. Simon and St. Jude.*
- 30. *Twenty-third Sunday after Trinity.*

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